

THE PACIFIC Commercial Advertiser

WALTER G. SMITH - EDITOR.

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The report of Treasurer Lansing ought to take the minds of legislators away from schemes for spending money long enough to devise some means of getting the money to spend.

The "Bishop Militant" is now after the Second Congregation, which he intends, if possible, to add to his own and make it help pay expenses. His Lordship dearly loves a fight and the Second Congregation usually tries to accommodate him. But we assume that the Congregation would rather wait until after Lent.

Interest is growing in the probable nature of Judge Estee's charge to be made next week to the Federal Grand Jury. It is said that the subject of slavery among the Oriental population, with a supposed concomitant of infanticide, will be vigorously dealt with. Whatever Judge Estee says on any subject is always worth the hearing; and in the coming instance his charge is likely to be one of the most impressive character.

Dr. Russel, in the thoughtful and lucid interview which appears elsewhere, advances a new idea which will be read by the friends of the Dispensary bill with varied emotions. He shows that, under the proposed law, the retail liquor dealers need not, necessarily, seek pastures new, but may engage in the business of manufacturing spirits to supply the Dispensary. The question thus arises whether the cause of public morality would gain by the creation of such an industry. In former years, when it was proposed to make rum from native sugar and turn these Islands into another Jamaica, the idea was opposed and the project defeated by the temperance people. Have times changed and men with them? The question is one which, we submit to Dr. Russel, ought to be studied carefully, for a new generation is on the stage which caught no impressions from the old debate. Such novel ideas as Dr. Russel advances but strengthen us in the plea that, before the Dispensary bill is pushed for passage, the public and a Legislative commission ought to be given a chance to study it in all its protean phases.

GALLED JADE WINCES.

What is known in the parlance of Legislatures as a "grand stand play" was made yesterday by the Home Rulers who have shown themselves unduly eager to pass the Tramway franchise bill. After much irritable talk they made up a committee whose business it will be to "investigate" a charge, voiced by a native paper, that the Tramway men had sold out to Pain for \$1,500. Of the merits of this charge we cannot speak; but the only thing about it which causes surprise in the community is the bargain counter cheapness of the sum named. The Tramway company is rich enough to stand more.

An attempt was made to get a committee together to look into the free lunch story, but the prime mover of the scheme, upon sober second thought, concluded to draw off. We are rather sorry he did so, for there is a great deal in the Nolte incident that might entertain the public. However, the facts may come out later in Grand Jury proceedings.

The truth is, the Home Rulers who support Pain are getting themselves in a bad box, owing partly to the number of things they do not attempt to explain. Let us enumerate some of them:

I. What public good would be subserved by granting a fifty-year franchise to a street car corporation which gives a wretched service and which, under the franchise bill, is not required nor does it agree, to improve that service?

II. If there has been no corruption used or attempted on behalf of the franchise, why did the manager of the Tramway company pay a bill of between \$300 and \$400 incurred by the leader of the Home Rule party? What did said manager expect to get in return?

III. Who has furnished the money paid by a Home Rule leader nearest to the Tramway people for the restaurant meals of legislators who support the franchise job?

If the aggrieved legislators would answer these questions satisfactorily and in a way to relieve them of the suspicion they acknowledge to exist, there would be no need of an investigation committee.

FAMILIAR BUT UNTRUE.

The chance to dig at the Board of Health is one that Dr. Russel cannot permit himself to miss. He says in plain terms, ignoring the fact that the recent plague scare was coincident with a nearly empty treasury, that plagues are only started when the treasury is full. This is a familiar jibe but it does not bear analysis. In the small pox and cholera visitations the public strong box was not much in evidence; and an inspection of the plague bills will show that but a small percentage of the outlay of last year was questionable. It must not be forgotten that the sanitary fires thrust more than half the Asiatic population on the Government for lodging and food; and that the cost of running a gigantic free boarding house for many weeks was necessarily large and at the same time unavoidable. Much money had to be spent, but the outlay brought results which kept our sugar cargoes from being dumped overboard at foreign ports, as were the coffee cargoes from plague-infected Bahia, thus saving the Territory a loss of millions, which, unlike the so-called loss of treasury money, would have been absolute. The treasury funds were not lost; they were simply taken out of the surplus created mainly by postal and customs receipts and put in circulation among the people. There was a threatening stringency of money here before the plague broke out owing to the Government board—a stringency which made loans impossible at the banks, which made an abnormal rise in private rates of interest and which disheartened business men. About the only good thing the plague did, aside from bringing about an improvement in the sanitation of the town was to open the flood gates of the treasury for the benefit of the people, but that this was the cause of the appearance of the plague is a theory which hardly does credit to Senator Russel's good sense.

SUBJECT OF CANTERBURY.

Apropos of the long-standing Episcopal controversy here, the following from Bishop Willis' periodical, the Diocesan Magazine for April, is both interesting and important. It is published under the caption, "The Relations of the See of Honolulu to Canterbury Are Unchanged."

By the S. S. Ventura, on February 21, the Bishop of Honolulu received a circular letter from the Archbishop of Canterbury, addressed to him as Bishop of one of the fourteen "independent" dioceses of the Anglican Communion, with reference to his vote for a representative of the Body of Independent Bishops (aforesaid) on a Consultative Body now being created to sit yearly at Lambeth, in the month of July.

The formal announcement thus made that the church in Hawaii is an independent diocese of the Anglican Communion subject to the Archbishop of Canterbury, should be argument enough to convince the church in America that it is unrepresented in this part of the United States. The American church cannot under its canonical law be represented on American soil by an Anglican church; it must have its own branch if any. In no other part of the Union has it avoided its responsibilities; and it cannot avoid them here without practically surrendering its prerogative and leaving American Episcopalians to either attend a foreign church, identify themselves with one which, for its attitude in favor of the American connection has been denounced as schismatic, or stay away from church altogether.

To impartial observers here it would seem to be the manifest duty of the American Bishops, if they care for the progress of the church in this Territory, to establish a mission here. This would leave an Anglican church for Anglican communicants, and at the same time ordain an American church for American communicants. It would then become a question of taste with the Archbishop of Canterbury or with the English Episcopal diocese whether to continue the Anglican branch diocese on American soil. The subject could be properly left to the parties at interest, the church in America merely concerning itself with the interests of American churchmen who are now without the ministrations to which they are accustomed.

As things are now the Episcopal interests in Hawaii are pretty well ruined after long years of English jurisdiction. Is it not about time for the American church to try its hand?

ANTI NOISE.

And now it is "noiseless milk." The name is certainly odd, but there are things about it worth considering. "Noiseless milk" is only another term for a new method by which the delivery of the lactical fluid at one's back door can be done without rousing the neighborhood by the clanging of milk cans, rattling of wagon wheels, slamming of gates and the pounding of heavily-shod feet on the back lanai. It has been proposed by a long-time sufferer from nightly interruptions of sleep by these demons of the dark, yclept drivers of milk wagons, to have their wagons rubber-tired, the boots and shoes of the drivers shod with rubber heels and soles and to put rubber mats where the two-gallon cans are deposited while the milk is being measured. Further than this he has even gone so far as to propose putting rubber bumpers on the cans. If such a system is introduced in Honolulu it is possible that one may sleep in peace.

The Dietetic and Hygienic Gazette says that a dairyman, whose dairy was near Indianapolis, was taken sick and went to the Hoosier capital for treatment, and while there lying in bed convalescing he was greatly annoyed by being awakened at an unearthly hour each morning by the man delivering milk. This caused him to improve his idle hours by developing a scheme to furnish "noiseless milk." As soon as he got well he had all his milkmen shod with rubber heels and soled shoes and rubber tires were put on his wagons. He went so far as to have his horses shod with rubber shoes and then began to exploit his "noiseless milk." The result has been immense. His business has quadrupled and his "noiseless milk" has gained great popularity.

If the milkmen of Honolulu will but heed this advice it is possible that their customers might even make their orders larger for the lactical fluid. It is only too certain that the noise and din produced by the milkmen during the wee sma' hours of the morning, when only the ghosts, the reporters and the milkmen are supposed to be abroad in the land, would be decreased to such an extent that they would become a blessing to the community instead of a bane.

In the larger cities where asphalt pavements are more frequently encountered the rubber-tired vehicles have reduced greatly the noise of the streets both day and night. Many people are learning the advantage of the rubber heeled shoes. A physician says that the use of rubber tires on his buggy saves much wear and tear on the vehicle, and on the same principle he believes that the man or woman who wears rubber heeled shoes will be protected and life will be prolonged. He says: "The cement walks of the city are not the walks that nature made for men. They are hard and unyielding and every step is a shock to the human system, but with the rubber heels this unnatural inelasticity of the city sidewalk is counterbalanced and the person steps lightly and briskly along, feeling that it is a real joy to be alive."

The Boys' Brigade is one of the most useful institutions of Honolulu and should have no trouble in getting the funds it needs. The streets and alleys, with their crap-shooting facilities, are rearing a race of gamblers, while the promoters of the Boys' Brigade are trying to rear one of mechanics and artisans. The fight is of a kind to arouse the philanthropic interest of all good citizens.

Derivation of the Name "Chicago."

The late Edward G. Mason, of Chicago, who devoted much time, research and labor to gathering materials for a history of Illinois that he purposed writing, came to the conclusion that the name Chicago was derived from "Chicagou," a place visited by former companions of La Salle in 1687. One of the visiting Frenchmen recorded that it took that name from the quantity of garlic that grew in the woods there.

A big oil well has been discovered in Peru.

ONCE SERVED THE LOCAL EPISCOPACY

Bishop Willis Locates Twenty-one Clergymen Formerly at Work in These Islands.

"During this period twenty men have come to this diocese to work, either ordained or to be ordained here, and twenty-one have left."—Letter in The Churchman, Feb. 2, 1901.

The letter in The Churchman in which the above passage occurs is not the first publication in which attention has been called to the number of clergy, who, during the last quarter of a century, after ministering for a longer or shorter period in the Hawaiian Islands, are now to be found in other parts of the world, as affording a conclusive proof that the Bishop of Honolulu is a Nabab in whose diocese no clergy can endure to remain. In a similar strain, and doubtless from the same pen, the question as asked in a Pink Pamphlet widely circulated in 1898 by John Osborne, "Where are all my predecessors? Thirty-four clergy have worked in this diocese since our Bishop's advent; six of these are in the Islands now; the remaining twenty-eight left under various circumstances which many of you will remember." (The figures here are not quite correct; between 1872 and 1901 thirty-four clergy, exclusive of locum tenentes and visiting clergy, have been admitted into the diocese, of whom eight remain.)

It is the purpose of this article to set forth very briefly the "circumstances" of these twenty-six departures, and our readers will then see the need of following the advice of our Savior, "Judge not according to the appearance, but judge righteous judgment," before yielding their assent to the insinuations of one who assumes the unenviable role of "Accuser."

First of all, there are three of the twenty-six who departed in obedience to a summons to a better pasture than that of the Pacific, Searle, Clark and Lane. That their places should have been vacated can hardly be laid to the Bishop's account. Nor should he be held responsible for the defection of two priests, Eric Lewis and John Osborne, the one to the ministry of "the Christian church," the other to become the minister of a little sect of his own, which he calls "the Episcopal Church at Large." Then there were three clergy who came to the Islands only for a limited period, and left when that period was fulfilled, Dunn, Silver and Byrde; and four who landed here either in the course of travel, as Eykyn, or in search of health, and failing to find it, left again after a short ministry, as Wilbur, Duncan and Turtan. Twelve of the twenty-six are thus accounted for. Of the remaining fourteen, eight were ordained by the Bishop and six came from other dioceses. With regard to the eight whom he ordained, any one who will give the matter a moment's consideration will see how natural it is that after a few years' ministerial service here in mid-ocean young men should turn their thoughts to a larger world and wider field for the exercise of their expanding powers. Outside of Honolulu, the Islands offer no opportunity for promotion, and the shifting character of the population in the country districts makes ministerial labor here very disappointing, the fruit of years of sowing being in many cases carried out of sight. As it was to be expected that after a few years of faithful service some of those ordained in this circumscribed diocese should be called to devote their energies and talents to larger centers of population, so it is a source of unfeigned gratification to the Bishop to watch in other dioceses the career of those whom he ordained to the ministry, and see how well the promise of ministerial faithfulness given in the early years of their course continues to be fulfilled. Instead of being a ground of disparagement it is an honor to this diocese that its clergy should have been advanced to the positions they are now holding. Blundun, vicar of Bramford-Speke, in the diocese of Exeter; Calder, incumbent of All Saints, Ponsonby, a populous suburb of Auckland, with the largest Sunday school in that city; Whalley, Sub-Dean of Fredericton Cathedral; Brookes O. Baker, incumbent of St. Paul, Port Townsend; Swan, incumbent of St. Matthew's, Kensington, a suburb of Adelaide, and Secretary of the Diocesan Board of Education; Merrill, with a large Indian congregation (330 communicants) at Onelida, Wisconsin; Barnes, whom Honolulu snubbed, Organizing Secretary for the S. P. G. in the diocese of Manchester, an appointment previously held by the present Bishop of New Westminster, and Gowen, rector of Holy Trinity, Seattle.

Of the six who came here from other dioceses, it cannot be said that any one of them left the diocese in consequence of differences with the Bishop. 1. There was Blackburn, a most faithful parish priest, who had a large share in drawing up the Constitution of the Anglican church in Hawaii. But in those days Kaahumanu street had a cinch on the clergy contribution fund, and Blackburn, not being built according to the Kaahumanu street ideal, the decree went out to tighten the purse strings. The result was that his valuable service was transferred to the diocese of Adelaide, where it has been highly appreciated. 2. Then there was Bridger, whom, back in the sixties, the Bishop had assisted in his preparation for holy orders. He came from the diocese of Guiana, and in the flourishing days of Walluku had a large congregation in the Church of the Good Shepherd and a parochial school. The death of his wife caused him to seek a change of scene. An important work was awaiting him, and as the emigrants' chaplain at Liverpool, traveling with bodies of emigrants between Liverpool and Winnipeg, he rendered valuable service to the whole church. 3. Wainwright was compelled by the exigencies of health to relinquish his work on Kauai and seek a colder climate. 4. When Grosier was appointed to Walluku its palmy days were over and the local support, together with the small grant from the S. P. G., became insufficient for the support of his large and increasing family. Straitened circumstances made it necessary for him to seek a field where the laborer receives a more liberal allowance, and he found it in the diocese of Perth, Western Australia, where he is now a canon of the Cathedral. 5. That Horsfall did not remain long at Lahaina should be no matter of surprise, for he was of a roving disposition, having been in the

Straits Settlements, Australia and New Zealand before coming to the Islands.

There only remains now George Wallace, the first minister of the Second Congregation of the Cathedral, who from a worldly point of view enjoyed the only "plum" the diocese had to offer. It must be confessed that the cause of his departure is not quite clear. Was it as an act of self-denial that he exchanged Honolulu for Sioux Falls? Perhaps the Second Congregation can explain. One thing is sure. He did not leave on account of any differences with the Bishop. If he and his diocesan did not always agree, the relation between them was not strained. Moreover, while he was minister there was no hard and fast line drawn between the Cathedral and the Second Congregation, it being Mr. Wallace's practice to attend the early celebration of the Holy Communion in the Cathedral with some members of his flock.—Diocesan Magazine.

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